MANUAL

— ON —

UGANDA

CHURCH MISSIONARY SOCIETY
— SALISBURY SQUARE, E.C. 4 —

Further Information concerning Uganda and the C.M.S. Missions will be found in the following :—

Mackay of the Great Lake. By C. E. Padwick, with Foreword by Gen. Sir Wm. Robertson. 3/6 net (by post 3/10).

Toro : Visits to Ruwenzori. By the late Bishop A. R. Tucker. 6d. net (by post 10d.)

Erastus : Slave and Prince. By C. W. Hattersley. 6d. net (by post 7½d.)

The C.M.S. Uganda Mission. 2d. net (by post 3d.)

The Cry for the Light. (Mass Movements). 2d. net (by post 3d.)

To be obtained from the Publishing Department, C.M.S., Salisbury Square, London, E.C. 4.

The C.M.S. Circulating Library

(Open to all)

offers wide scope for further reading on medical missions, and on all branches of missionary work throughout the world.

Annual Subscription, 8/- or 5/-

For alternative terms and for printed catalogue apply to

The LIBRARIAN,

C.M.S., Salisbury Square, E.C. 4

MANUAL ON UGANDA

MANUAL

ON

UGANDA

CHURCH MISSIONARY SOCIETY
SALISBURY SQUARE, E.C. 4
1920

CONTENTS

CHAP.		PAGE
I.	Uganda and Its People ...	7
II.	The Reign of Darkness ...	11
III.	The Pioneers	17
IV.	The Uplift of the Nation ...	24
V.	Saved to Serve	31
VI.	The Present Position	36

Appendices

I.	The Missionary Exhibition ...	42
II.	Topics for Study	46

LIST OF ILLUSTRATIONS

FACING PAGE

THE NEW CATHEDRAL ON NAMIREMBE HILL 18

CHARMS USED IN LUBARE (SPIRIT) WORSHIP 19

A YOUNG MAN AND WOMAN OF KAVIRONDO 30

WOOD CUTTERS' ENCAMPMENT IN BUDONGO FOREST, BUNYORO ... 31

NOTE TO THE READER

The people of Uganda are called Baganda, a single member of the community is a Muganda, and the language is Luganda.

Manual on Uganda

CHAPTER I

Uganda and Its People

MANY Englishmen find their way into the heart of Africa. Railways carry them in ease and comfort over great distances, which less than forty years ago could have been traversed only with great peril. Traders, settlers, civil servants, and missionaries have now only to get into the train at Mombasa, travel for two days on the Uganda Railway through East Africa to the shores of the Victoria Nyanza, and take ship for one hundred miles across the blue waters, and they find themselves at Entebbe, the government capital of the Uganda Protectorate. There have been so many changes since the first white men came to settle in Uganda, and work for the uplift of its people, that the wonderful story of Uganda is worth telling.

The Baganda as a nation probably existed in the fourteenth century. The ruling houses of Buganda, Bunyoro, and Ankole came from the region east of the Nile. One of the clans under a mighty hunter called Kintu

travelled about the country and finally settled in Buganda, commonly called Uganda. The nation is now one of the most mixed in Central Africa, for the men took women of the country and of the surrounding tribes as wives and concubines. These people are a very intelligent race, possessing an almost perfect feudal system, unlike their neighbours who are of a somewhat degraded type ; they have considerable manual skill and work well in metals, such as brass, iron, and copper ; and they are also able to dress skins and make baskets. They are tall and strong, with bronze-coloured skins, large brown eyes, and short, curly black hair, and are neatly clothed in long robes fastened on the shoulder. These garments are made from bark-cloth which is beaten out and sewn together. The chiefs wear robes of scarlet cloth richly embroidered, but are often seen in linen which is kept scrupulously white. Ornaments, consisting generally of bead work and ivory, are universally worn.

The huts are of a conical shape, like beehives, made of straw or grass, resting on long poles. The houses and gardens of the great are surrounded by fences, and in these days often include many brick buildings and comfortable dwellings. The huts are divided into rooms, curtained off with bark-cloth ; bedsteads are used made of a framework of branches resting on stakes and covered with fine grass and matting, and the coverlet consists of a piece of bark-cloth.

The women do most of the land work,

cultivating the banana, plantain, the sweet potato, and a certain amount of grain and vegetables, for the supply of their family needs. What they can spare of their produce they sell. Beef and goat's flesh are eaten as well as fish. There are generally two meals a day, and these are taken in the porch, a space covered with plantain leaves. Before eating, the people wash their hands by pouring water over them or by using a sort of sponge made from the stem of the banana tree. The national drink is cider, brewed from the useful banana. There is no need of severe labour: "you tickle the earth with a hoe and it laughs with a harvest."

The residence of the king and the principal chiefs consisted in former days of many large huts enclosed by numerous reed fences. These required much labour to build and keep in repair. The country chiefs had residences both in the king's capital and in their own districts. From the capital of the kingdom to the capitals of the countries included within the Kingdom of Buganda, broad roads were made and all the rivers and swamps were bridged. In the country there were also cross-paths from each chief's residence to the villages of the under-chiefs, and all were kept fairly free from grass and undergrowth. The upkeep of these roads, and the constant building for the chief, gave the men plenty of occupation in the intervals between their frequent raids.

This nation has caused travellers, from Speke onwards, to wonder. Stanley was very

much impressed with the Baganda; he spoke to them of the one true God and of Jesus Christ, and King Mtesa and his chiefs were interested and thought that they would like to become Christians. This brought from Stanley the great challenge to Christendom, which appeared in the "Daily Telegraph" of 15 November, 1875. He appealed for men of a special type, "the practical Christian tutor who can teach people how to become Christians, cure their diseases, construct dwellings, understand and exemplify agriculture, and turn his hand to anything. . . . You need not fear to spend money on such a mission, as Mtesa is sole ruler and will repay its cost ten-fold with ivory, coffee, skins of a very fine quality, or even cattle."

The Uganda Protectorate lies on the equator; the climate conditions vary a great deal though the country is high above sea level. The mountains are very fine, and there are a hundred square miles of perpetual snow and ice; the valleys are intensely hot. Each hill has a swamp at its base and often in these grow luxuriant forests. Thunderstorms are frequent and destructive. Near the lakes there is much fever, the climate being very unhealthy. Inland, the climate is much healthier.

Animal life abounds, the lion, elephant, and hippopotamus among the greater beasts. There are also many birds notable for plumage and food, and innumerable insects, many of which are carriers of disease and death

CHAPTER II

The Reign of Darkness

IF we want to understand the story of the conflict of light and darkness in Uganda, we must know something of the religion and customs of the people. The Baganda had neither books nor writing before the missionary came; their religious beliefs were handed down by tradition and custom alone; but they were much in advance of many of the tribes of Africa in that they had a more highly organized system of belief and custom.

First of all, there was a vague belief in a supreme Creator. But as they thought that he had ceased to take any interest in the world, and had handed over the government of it to the lower gods, he was never worshipped.

Next there came what may be called the national gods. These were the spirits, or *lubare*, which were thought of in connexion with the great forces of Nature or terrible events in life. The principal was Mukesa, the god of the great lake, worshipped as the god of plenty. Then there were the god of war, the god of plague, of the storm, and many others. These had their special shrines in different parts of the country, to which priests

were attached, through whom offerings were given in order to win or retain the favour of the gods. Each god had some person (*maandwa*) who served as a medium from time to time, and was said to have the god in his head, or to be possessed by him. When in this condition such a person might be consulted by people who were in any difficulty or doubt. The *maandwa* worked himself into a frenzy, real or assumed, and what he said was taken to be the expression of the will of the god.

Then the ghosts of the kings were also regarded as gods, and had special shrines and priests. Similarly, the ghosts of all common people were thought to be able to work good or harm to the class to which they belonged, and therefore had to be appeased with offerings of goats, fowls, food, beer, and bark-cloth. It was believed, for example, that the spirit of a dead infant was sure to be jealous of its mother's next child and must therefore be propitiated.

The Baganda made no idols or images of the gods, but used special charms known by us as "fetishes," which to some extent took the place of idols. Fetishes were sometimes made of clay or wood, but most often they were buffalo horns filled with herbs or strange mixtures made by the priests. These were placed on a shelf in the hut and offerings were made to them. Besides these there were charms innumerable, blessed by the priests, and worn by young and old to protect them from all the ills to which flesh

is heir, and from the machinations of those who bore a grudge against them.

Witch-doctors or priests of one sort and another were consulted on every possible occasion. They were thought to have supernatural power for the detection of crime. If any one was ill, it was usual to suppose that some one had bewitched him; the priest "smelled out" the author of the witchcraft, and many an innocent person was done to death either as the result of trial by ordeal, the accused usually being made to drink poison, or by being executed without any trial at all. If he lived after being poisoned, it was a proof of innocence; if he died, it was a proof of guilt. Hence the terrible dread in which the priests were held; however much the witch-doctor might abuse his office, his position was honoured by the people and recognized by the State.

There was no worship as we understand it. There was simply fear—"fear of others in life, fear of them in death, fear of the forces of nature and of disease, fear of all that was not understood; fear, bred of ignorance, and breeding superstition that again begat fear—this was heathenism in Uganda."

Human sacrifices were not infrequent. When there was some national calamity, such as smallpox, the king would inquire of the priests and probably be told that the gods required a human sacrifice of a certain number of victims. These were caught and put to death, being either burnt or clubbed,

or thrown to the crocodiles after their legs had been broken. In most cases, however, a cow or a fowl was considered an adequate offering.

The Arabs propagated their faith as they travelled all over Africa, trading with the peoples of the different countries, and in course of time some of the Baganda became Mohammedans. It was possible to adopt Islam and at the same time to continue heathen practices and modes of life.

Mohammedanism, or Islam, so called from its demand for the entire surrender of the believer to the will of God, is based on the recognition of Mohammed as a prophet greater than and superseding Jesus Christ. But Islam as known in Africa is in the main but a crust beneath which lie magic, fetishism, and the fear of evil spirits. It is very easy for a pagan to become a Mohammedan. Islam makes no great demand on him, as Christianity does, for in order to become a Mohammedan a repetition of the simple formula: "There is no God but Allah, and Mohammed is His prophet," is enough without any change of life.

Having seen something of the religious beliefs of the people, it is necessary to look at the social system; for the two together made up heathen Uganda. Great parts of the protectorate of Uganda are still heathen, though the governing classes are now Christian, and many customs that are anti-Christian in character are practised in out-of-the-way parts of the country.

No man can live simply for himself. Primarily he is a member of a tribe, and his children are taken and adopted by his father's clan and rarely return to their mother. Thus there can be no real family life, no real love between children and parents. Children are wanted because the daughters bring a marriage dowry when they grow up, and sons support their aged parents. Again, the possibilities of true family life are prevented by the practice of polygamy. A man may have as many wives as he can afford, and the wives of an African chief are to him what his employees are to a business man. The more wives he possesses the greater the number of plots of ground he can cultivate, and the greater his importance in the tribe. The women do not object to the custom, for it divides the work and raises their social position, but polygamy degrades womanhood and leads to women being bought and sold like cattle. In olden times it was not easy for them to secure justice, and many were treated as slaves and used cruelly. Frequently an angry husband, on receiving a badly cooked plantain-mash, would call his wife, who would bow before him in a lowly, kneeling posture (as is still the fashion with what are considered to be the best-behaved women in Uganda), and then he would seize the steaming mess in a leaf or a basket, and plaster it upon the woman's bare back. Cases are known where men have killed their wives because they gave them food which was slightly burnt.

But life is not always sad. There is often much merry-making and happiness in the village scenes, and the Baganda love nothing better than "chatting."

If we pass on to the larger social life of the kingdom we find that the king was an autocrat. Obedience was understood, and authority properly given was at once recognized. The government was a feudal system, the king owning all the land, the chiefs holding it under him, and the peasants renting it from the chiefs on terms of labour, food, and military service. In 1900 the feudal system came to an end, the land was divided among the royal family, the chiefs, and people, the Government taking for themselves a large district of waste and forest land. The old national council was reorganized, the king and chiefs receiving fixed salaries, raised by means of a very small tax upon the huts in which the people live.

The old system meant much heathen cruelty, and there are still to be seen mutilated victims of the former days. Frequent raids into neighbouring countries took place; cattle and women, boys and girls were seized and became the prizes of the warriors and their king. Fear and darkness reigned supreme in "darkest Africa"; but dawn follows even the blackest night, and the day star had arisen over the hills, ushering in a day that was to bring light and love, joy and peace, to a people held by the chains of superstition and death.

CHAPTER III

The Pioneers

THE letter that Stanley wrote in 1875 took immediate effect. The C.M.S. Committee met, large sums of money were given, and an appeal for men sent out. Lieut. Shergold Smith, Alexander Mackay, the engineer, the Rev. C. T. Wilson, T. O'Neill, an architect, Dr. John Smith, G. J. Clark (also an engineer), W. M. Robertson, an artisan, and James Robertson, a builder who accompanied the pioneers at his own risk and expense, responded and were accepted for service in Uganda.

Before leaving England, Mackay spoke to the Committee in these words: "I want to remind the Committee that within six months they will probably hear that one of us is dead. Yes; is it at all likely that eight Englishmen should start for Central Africa and all be alive six months after? One of us at least—it may be I—will surely fall before that. . . . When that news comes, do not be cast down, but send some one else immediately to take the vacant place."

Mackay's prophecy was only too quickly fulfilled. Fever and death overtook the party on their long, difficult, and dangerous journey, and when 26 June, 1877, dawned it saw only two of the party setting foot

in Uganda—Lieut. Shergold Smith and the Rev. C. T. Wilson—though Mackay arrived in the following year when he had recovered from fever. Their reception in Uganda was a good one, and the king was most anxious to know if they had brought with them the Book of which Stanley had told them.

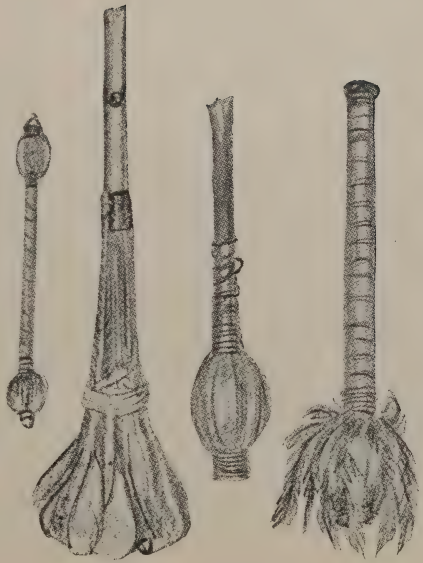
Only a few months passed before Wilson was alone in Uganda. Shergold Smith went to fetch more stores from the south end of the great lake, where O'Neill had stayed, and while there, as a result of a native quarrel between the local king and an Arab trader, these two missionaries were attacked and killed for protecting the Arab.

Reinforcements came, and invalids went home during these first years, but the one name which runs through the early period of the Mission is that of Alexander Mackay. Others came and went, but he was there throughout. He exactly fulfilled the ideal sketched by Stanley. He could and did turn his hand to anything, and earned the respect of the wayward Mtesa by his resourcefulness and skill. After he had mastered the language he began to translate portions of the Scriptures. He possessed a toy press and a small fount of type, which he was forced to supplement with type cut out by his own hand. With this he began printing reading-sheets and small scripture portions in Luganda and Swahili.

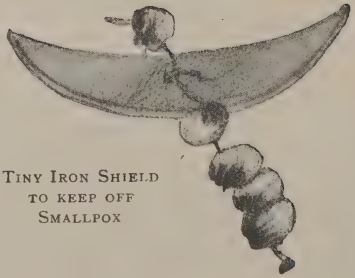
The love of the people for reading, when once the art was introduced, has been fed by the Word of God; so that in no other

The New Cathedral on Namirembe Hill

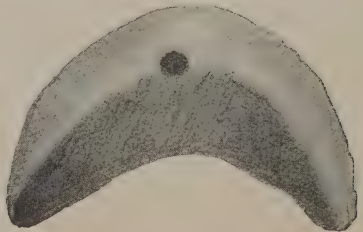
The buildings in the foreground are those of the medical mission



Articles Flourished in the Hands of Priests while Prophesying



Tiny Iron Shield to keep off Smallpox



Clay Charm into which Wine is Poured, to be Drunk by Sick Person

Charms used in Lubare (Spirit) Worship

country has the Bible itself played so important a part in evangelization. The adherents of Christianity were from the beginning of the Mission known as "readers," and reading was the mark of one who had at least begun to inquire about the Gospel. Before 1890 two or three of the Gospels had been translated into the vernacular but the great translator, George Pilkington, did not come until Mackay had passed away.

In October, 1884, King Mtesa died. He died as he had lived—intellectually, perhaps, convinced of the truth of the Gospel, but in heart and life a pagan. Throughout his reign the missionaries had endured many disappointments, but they enjoyed, on the whole, liberty to carry on their work.

From this date everything changed in the outlook for the first Christians in this land. Mwanga, the 18 year old son of Mtesa, came to the throne; a fickle, vicious, cruel, treacherous man, his character showed its bad points from the beginning, and as long as he retained any power he was a baneful influence on his country and an enemy to the Mission. Persecution broke out almost immediately, and some of the Christian lads were burnt to death. The faithfulness of many of the newly converted Baganda has scarcely been surpassed in the history of the Church of Christ. The missionaries saw that they might be forced to leave the country, so they formed a church council of the older Christians, and this was the germ of the remarkable organization of later years. They

worked hard to print 1000 prayers, hymns, and texts. The readers increased in spite of the peril, and the example of the martyr boys attracted many heathen to Christ.

One of the greatest losses at this time was caused by the murder of the first Bishop of Eastern Equatorial Africa. That splendid pioneer, James Hannington, had left England in 1882; he was driven home on account of fever, and while at home was consecrated bishop in 1884. He returned for a year's hard work and travel before he was speared to death by order of the king. It was a staggering blow to the Mission, but true were his words when he said that he purchased the road to Uganda with his life, and that he died for the Baganda. "His last journal appeared in the 'Times'; and a leading article (30 October, 1886) recalled the old saying that the blood of the martyrs is the seed of the Church, adding: 'on the success of the Uganda experiment, with its alternation of favourable and adverse circumstances, depends the happiness of the vast continent for generations.' The 'experiment' was the Mission; no commercial or political enterprise had yet been attracted to Uganda. The 'adverse circumstances' became more serious and, in October, 1888, the missionaries were expelled from the country for a short time: they re-entered it just a year later."[1]

Probably Mackay's great mechanical in-

[1] "How Uganda was Saved," by Dr. Eugene Stock. C.M.S., price 6d.

genuity, which the king found so useful, had much to do with the safety of the missionaries. Such a man was too valuable to be killed or sent away, but it was a very sad and busy time for Mackay, often teaching all night, as fugitives were able to get to him under cover of the darkness, and then perhaps learning that they had been caught and slain before he could see them again.

But Mwanga did not have everything his own way. He plotted against the readers, and they in their turn began to conspire against him, with most momentous consequences. The Christian and Mohammedan readers, having discovered a plot against themselves, gathered an army and entered the capital, and Mwanga had only time to escape with his household and get off by canoe to Magu, on the shores of Speke Gulf, where Arab slave-traders kept him virtually a prisoner. Before long the Arabs and the Mohammedan Baganda became dissatisfied, and began to plot the overthrow of their Christian allies, with the result that the Christians were suddenly attacked and driven off with much loss, fleeing for refuge to Ankole.

The next year (1889) Mwanga made overtures to the Christians, who at once consulted Mackay, with the result that the Protestant force was placed under the command of Apolo Kagwa; and he, when the king's victorious army re-entered the capital, was made Katikiro, or prime minister. It was a bewildering reversal of affairs when Mwanga

was set on the throne again by the very men whom he had persecuted and driven out. Sites were given to the missions, and after the revolutions there seemed to be greater hope than before of steady progress. Political troubles had not yet been set at rest when the heaviest blow of all fell upon the Mission. On 8 February, 1890, Mackay died of fever at Usambiro, working to the last, and thinking out schemes for more efficient missionary work.

In April of the same year the Rev. Alfred R. Tucker, artist and athlete, was consecrated third Bishop of Eastern Equatorial Africa and, when the diocese was divided in 1897, first Bishop of Uganda; he sailed for his new diocese that same month, accompanied by George Pilkington, a brilliant scholar with a remarkable genius for foreign languages. The next chapters will tell something of the great work accomplished by these two men and their colleagues. A few more facts about the political position are needed here.

"In 1890 the British East Africa Company had begun to trade in Uganda; its object was to develop commerce in such a way as to benefit the country and people, and it had done much to promote peace and order in the land. But while Bishop Tucker was in England in 1891, the directors found that the expense of carrying on the company was greater than they could afford, and they announced that they must leave Uganda. This was a very serious thing for the country,

as in the existing condition of affairs it was bound to mean anarchy and bloodshed and the destruction of the missions. So much did the chief director, Sir William Mackinnon, feel this, that he promised to give £10,000 himself and to raise another £15,000 among his friends, provided Bishop Tucker would raise £15,000. With £40,000 the company could continue in Uganda for another year and then they hoped for government assistance. The Bishop took up the challenge, a special appeal was made, and at the Gleaners' Union meeting on October 30 well over the half of the amount was subscribed, and within a fortnight the whole £15,000. So Uganda was saved by the Mission. . . .

"In 1893 Sir Gerald Portal was sent out by the British Government to take over the country temporarily from the company, and to make a report upon which the Government at home should decide whether to retain the administration or not. On April 1 the Union Jack was hoisted in place of the company's flag.

"But troubles were not yet past. Captain Macdonald, left temporarily in charge, had to face a dangerous rebellion on the part of the Mohammedans. More fighting took place, but peace was again restored. The political crisis was ended in April, 1894, by the British Government formally declaring Uganda to be a British protectorate." [1]

[1] "Uganda: a Chosen Vessel," by the Rev. H. T. C. Weatherhead.

CHAPTER IV

The Uplift of the Nation

THE description given by Bishop Tucker of his first impressions of missionary work in Uganda is picturesque and arresting, and sets forth the work that was carried on despite the persecution and war.

"Early in the morning after my arrival I was aroused from my slumber by the murmur of voices. It seemed as if a continuous stream of people was flowing past the house. Not that it was the service hour—that was not till nine o'clock—but there were some two hours of precious time eagerly looked forward to, given up to definite teaching in class of the fundamental principles of Christianity. Some 400 or 500 men and women were thus being daily taught in their own tongue.

"At nine o'clock, the hour of service, the drum was beaten, the classes were all broken up, places were taken and everything set in order for divine worship. It was a remarkable sight that met my gaze as I entered the church and took my place. The church itself was not a grand building, it was only built of timber, reeds, and grass. Owing to various additions made from time to time as the work grew, it gradually assumed a cruciform shape. The roof was supported on palm poles, and although roughly put together, was certainly picturesque. The walls

were of reeds, neatly sewn together with a threading of dark coloured bark. The men were seated on mats and stools at one side, and the women on mats on the other. Here on my right hand was Apolo Kagwa, the Katikiro, a baptized Christian ; here on my left was Zakari Kizito, a chief of Budo. There were Sembera Mackay and Henry Wright Duta (early converts), and apparently, in front, a great crowd of earnest worshippers and eager listeners. Some thousand souls were gathered together inside the church and outside about the doors and windows.

"The whole assembly seemed to be pervaded with the spirit of earnest devotion. The responses in their heartiness were beyond anything I had heard even in Africa, where there is so very little of the whispered responses so common, alas, in England.

"The impression created by this never-to-be-forgotten service was greatly deepened by personal contact and intercourse both with the Christians and those under instruction. Of books, happily, I had brought with me from Zanzibar some seven loads, mostly New Testaments, and portions of the Scriptures in Swahili, a language understood and spoken by many Baganda. Exclamations of joy, 'I am glad, I am glad,' broke from the whole circle of my hearers as I told them the good news. Of books, however, in the vernacular there was but a limited supply ; two complete Gospels and one part of a third had been translated and printed. One of the great needs of the Mission evidently

was a man able and willing to give the whole of his time to translation work. Mackay, whose translation work, like all he undertook, was of a high order, had, alas, been taken from us. 'God buries His workmen but carries on His work.' With the need came the supply. Mackay had been taken, but Pilkington was given. There he was, an instrument thoroughly furnished for the work which lay before him."

As soon as he could learn the language Pilkington was hard at work translating the Scriptures. In less than eighteen months from his arrival he completed the New Testament together with some of the books of the Old Testament—a record in translation work.

When the first reading-book was brought out, there were not enough copies to go round; one person would therefore hold the book and as many as possible would gather round him and read as well as they could. The result was that many of the Baganda could read with their book upside down as easily as when it was right side up!

The Bishop confirmed seventy men and women on 18 January, 1891, this being the first confirmation held in the land; he also set apart six lay evangelists, who were remarkable men. Two of them, Henry Wright Duta and Sembera Mackay, refused chieftainships in order that they might give themselves to teaching and evangelizing their fellow-countrymen.

The church at Namirembe, close to

Kampala, the capital, soon proved too small, and the first cathedral was built of reed walls and poles to support the thatched roof. Even this failed to provide sufficient accommodation for the worshippers. Besides, another difficulty arose. It was found that white ants were eating away the poles! The cathedral, a fine brick and stone edifice which now stands on Namirembe Hill, is the fifth building and was consecrated in 1919.

The first ordination took place on Trinity Sunday, 1893, when six Baganda deacons were ordained. Another result of Christian teaching was seen this year when forty Protestant chiefs signed a declaration expressing their purpose to give freedom to their slaves. This question had been brought to a head in the following way. A runaway slave of a Mohammedan took refuge with a Christian chief. The chief refused to give her up, and brought the matter before the Bishop. The Bishop, of course, asked: "What is the law of the land?" On examination it became evident to these Christian men that the law needed alteration, and a decree was issued as follows: "All we Protestant chiefs wish to adopt these good customs of freedom. We agree to untie and free completely all our slaves."

A great mass movement set in towards Christianity. The danger of such movements is the shallow convictions of many of the candidates for baptism, but this danger was obviated in a wonderful way by a great spiritual revival which began with Pilkington,

as the result (humanly speaking) of reading a little book written by David, a Tamil evangelist, of Tinnevelly and Ceylon. A real Pentecostal blessing was given to the missionaries and from them flowed to the people, so that "the Church was purified and beholders were convinced."

After this there was advance in every direction. Christians, who had only just learned to read, then read with their fellow-countrymen the Gospel which they themselves had been taught. It was the Rev. A. B. Fisher, in the district of Singo, who first got the people in the village to build huts for school and worship and then stationed these simple "teachers" in charge, making it his own work to go round and visit them in turn. Pilkington saw the plan in operation during a journey which he made shortly after the special mission services that had been held. After this teachers in increasing numbers began to be sent out from the capital. Their salaries were paid by their fellow-countrymen and their churches or schools built by those to whom they went. Thus was started what has been the most remarkable feature of the Uganda Mission—a plentiful supply of native teachers or evangelists, and their support by tbe people.

Although work among women had been carried on since an early date in the history of the Mission, no special effort to win them had been made till 1895, when the first five women missionaries reached Uganda.

Women's work apart from that of men had been less necessary in Uganda than in many heathen countries, because the Baganda women have great freedom. On the other hand, women were, and to a great extent still are, the field labourers of the country. Women teachers were gradually trained, and set to teach the classes of women inquirers. In places, too, women's native church councils were formed to inquire into the character of candidates for baptism, and to report to the pastor. These councils are now held in many districts and proved themselves useful in exercising discipline.

In 1896 Dr. Albert Cook arrived and regular medical work was begun, and since then the C.M.S. hospital at Mengo has meant life to body and soul for many thousands. In turn, all the various methods of missionary work have been organized—evangelistic, medical, educational, industrial, and literary.

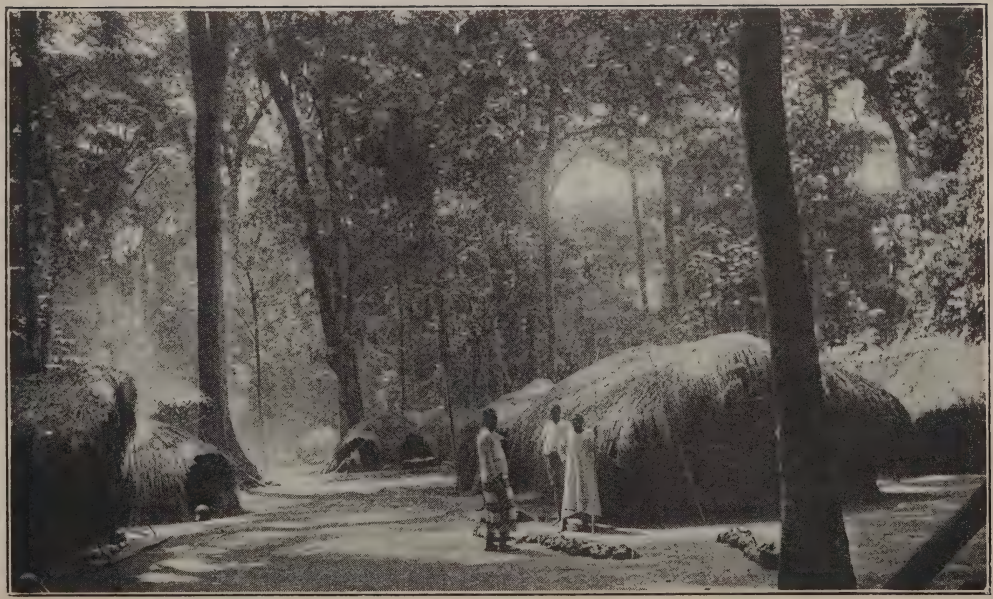
This chapter must close with a brief review of other events in the external history of the Church in Uganda. At the end of June, 1897, King Mwanga suddenly revolted against the British control. At this crisis the only people who could be wholly relied on were the Protestant Christians. The acting-commissioner, Major Ternan, took immediate steps. Leading a force of Sudanese troops and Baganda Christians, he defeated Mwanga's men and drove them over the German border. Thereupon he returned to Mengo, declared that Mwanga, who had fled the country, had

abdicated, and proclaimed as King of Uganda his little one year old son Daudi (David) Chwa, while Apolo Kagwa and two other important chiefs were appointed regents. But worse was to come. News arrived from East Africa that a body of the Mohammedan Sudanese troops employed by the British authorities had mutinied. The position was critical. Mohammedans were numerous in the country, and Mwanga came back from German territory to renew his revolt. Missionaries from the out-stations were gathered into the capital, while some of them went out with the loyal Baganda forces, Dr. Cook being medical officer, and Pilkington interpreter.

Again the Christian Baganda saved the country and stamped out the rebellion, though not before many valuable lives had been lost. Pilkington was killed on the morning of 11 December, 1897. He was with a party of banana-cutters near the fort when the Sudanese sallied forth. In the skirmish he was shot in the thigh. Abossi, his Christian servant, was with him as he fell. "My master," he said, "he that believeth in Christ, although he die, yet shall he live." "Yes, my child," answered Pilkington, "it is as you say—shall never die." The death was a heavy blow to the Mission, but his great work—the Bible in the language of the people—had been completed.

It was not till March, 1899, that Mwanga was captured and sent as a prisoner to the Seychelles Islands, where he died in 1903.

A Young Man and Woman of Kavirondo



Wood Cutters' Encampment in Budongo Forest, Bunyoro

CHAPTER V

Saved to Serve

"THE story of the extension of the Church outwards is a further stage in the unfolding of God's purposes in calling His servants to make that great leap into Central Africa. Not for Uganda alone were all those early losses and trials endured, but for the sake of every one of the surrounding countries. Pilkington, before his death, had pointed out that these countries could best be evangelized by bands of native Christians, led by Europeans, working from Uganda as a centre. Such an outlet, moreover, was needed for the zeal and energies of the young Christians themselves. A missionary church cannot quickly become lifeless, and however individuals might grow cold, the Church in Uganda was, and is, kept warm by her zeal in answer to God's call for self-extension." The evangelistic zeal of the Baganda teachers alone made it possible for the missionaries to enter the open doors, and now it can be said that they have carried the Gospel for a radius of of some 250 miles from the capital.

Toro is a country due west of Uganda, and was in former times divided among many chieftains, but Captain Lugard took one of the chiefs, named Kasagama, and made him king of all Toro. In 1894, Kasagama's

received by the young king, for friendship's sake. But heathenism was too strong ; the medicine men and other chiefs were able to hinder their work in every way. Heroically they persevered, but at last were practically starved out of the country." Again a party was sent but with the same result.

At the end of 1899 Bishop Tucker prepared to advance to the attack of this heathen stronghold. After much talk with the king and his chiefs, he was allowed to leave two evangelists. These men were ready for hardship and knew they would have to suffer from shortness of food, but, brave and faithful, they were rewarded in a very short time by having the young King Kahaya and his Katikiro among the readers. "At the close of the year a great fire was built in the king's courtyard and, while he looked on, first the Katikiro, and then numbers of the people burnt their heathen charms and fetishes ; this went on for half a day and at last King Kahaya burnt his also." In 1902 the king and the queen, with the Katikiro and his wife, and eighteen other people, were baptized and the work was firmly established.

A great opportunity for extension is offered in the country, called Bukedi, to the west of Mount Elgon. There are many tribes, speaking two different languages. One of these languages is spoken northwards to the Sudan and the other in a north-easterly direction to Abyssinia ; thus this land is a key which will open endless possibilities for the Kingdom of God. The chiefs and tribes-

men are willing to receive teaching and there are now many Baganda men living and working to win these people for Christ.

Work in Kavirondo, in the East Africa Protectorate, was started in 1904 and, though it is still in an elementary stage, the result has been very remarkable. By 1918 there were 3729 baptized people. A veritable mass movement is in progress, and there is a great demand for teachers and literature, every day chiefs and deputations coming to headquarters to beg for teachers.

The Baganda Christians were called in 1915 to volunteer for work in the Sudan under the Rev. A. Shaw. This meant a new language, different food and climate, in fact foreign missionary work. Men offered, and these native evangelists have already seen more fruit from their labour than it had been given to European missionaries to see in their ten years.

Bishop Willis, of Uganda, says: "Happily in view of the mass movements around us, we have in Uganda an almost inexhaustible supply of excellent material, trained and untrained, in the shape of native African teachers. Herein lies our hope. . . . The Baganda, under God, are capable of becoming the best evangelists of Central Africa, not only in their own immediate neighbourhood, but in countries farther afield, and under conditions harder than any they have before experienced. May God fit the Uganda Church more and more to fulfil its high destiny in this continent."

CHAPTER VI

The Present Position

A MISSIONARY arriving in Uganda to-day would find that great changes had taken place; he might well marvel and say: "What hath God wrought!"

King Daudi, an educated Christian man, was crowned in 1914, with Christian rites, on the very spot where hundreds of men had been clubbed to death, according to heathen practice, at the coronation of his father, Mwanga, in 1884. The young king was married that same year to a Christian girl, Irene, the daughter of a leading Muganda clergyman.

The leading chiefs are also Christians, some like Sir Apolo Kagwa, K.C.M.G., of many years' standing, who have been tried and found faithful. More than this, practically all the educated thinking community is Christian in name, and if the leaders of thought in any country are Christian their ideas must sooner or later influence the rest of the population.

Heathenism in Buganda has, in effect, disappeared from the surface, but its roots are not far to seek and there is a great work still to be faced. Then, again, by the opening up of the outlying parts of the protectorate

and by the coming of civilization, entrance is found not only for good but for evil, and temptations of many kinds abound. So too much must not be expected from those who have only just been baptized and are still surrounded by the old conditions. It is hardly surprising that some fall away; the wonder is that so many live holy, clean lives under difficulties of which we have little idea. The young teachers who are sent to lonely villages need much oversight and prayer, and if the Church is to be kept strong and pure there is a call for more missionaries. The native clergy cannot be spoken of too highly but they are too few; where can more be found?

There is a great demand for education. There are various grades of schools, ranging from a very primitive village day school to a central secondary school for the diocese as a whole. The junior schools are in the hands of native masters or mistresses; the more advanced are often under direct European control. There was in the diocese in 1918 a total on the books of 50,207 boys and 37,266 girls under regular Christian instruction. The educational work is both secular and religious. From the missionary point of view there is a unique opportunity in the Protestant schools of Uganda, for practically all the future leaders of the country in Church and in State pass through the mission schools. All education is as yet in the hands of Christian missionaries. What an opportunity for Christian men and

women to build character and to make a glorious living temple for the Lord God of Hosts! Africa needs leaders.

Since 1909 the Church of Uganda has had its own synod or church council in which missionaries, African clergy, and laymen sit and vote together. Thus the Church is self-governing, and it is to a great extent self-supporting.

The cathedral church of the Uganda Protectorate is the mother of some 2000 churches scattered throughout the length and breadth of the land. Thirty years ago the old grass building at the foot of the hill was the only house of God in the country, and Busoga, Bunyoro, Ankole, and Toro had not heard the Gospel. At the consecration of the present cathedral, on 13 September, 1919, the kings and leading chiefs of these countries were all present joining in prayer, praise, and thanksgiving. One church has become 2000; seventy communicants have grown to 30,000; instead of 200 baptized Christians there are now over 100,000.

A short description of the new cathedral taken from Archdeacon Baskerville's account gives us a good idea of what has been accomplished by the people of the whole diocese and how keen they are to help in every way. The design of the cathedral is simple, cruciform, with a great dome in the centre, supported by four massive pillars made from local sandstone; the remainder of the pillars and walls are of burnt brick. Beyond the dome the choir or chancel is

reached by five steps; to one side of these is the pulpit, made by the boys of Budo school. The chancel is enclosed at the side by six beautiful screens and backed by a carved reredos—the work of the apprentices from the high school at Maseno, in Kavirondo, who also carved the Holy Table. The choir stalls were made at Iganga school, in Busoga, and Mityana school, in Buganda. All this woodwork is of African cedar which becomes in time very dark in colour. The throne was made at Budo school and upholstered in leather prepared and tanned by Banyoro from Masindi. Women as well as men have helped to erect the great church. Material and time have been freely given to make the building a beautiful and fit House of God and a centre of light and power to the whole diocese and beyond. The vast building was filled from end to end at the consecration, and it was estimated that outside were fully twenty thousand people unable to gain admittance. At the next Sunday morning Luganda service it was noted that 864 partook of the Lord's Supper.

The Uganda Mission has two fully equipped hospitals, one at Mengo, the other at Toro, 200 miles to the west. Some 50,000 patients annually attend these hospitals. Large areas, notably east of the Nile, are without a doctor or medical help of any kind. Ruanda, one of the largest native kingdoms in Africa, with a population of about two millions, can best be entered by a medical mission; and two

doctors have now been assigned by the C.M.S. to do pioneer work in that land of opportunity.

The diocese is divided into large districts —pioneer, missionary, and pastoral—each type showing a different stage of growth. The pioneer districts are on the outskirts where no European missionary has resided and where the name of Jesus Christ is little known. The missionary districts are those in which the work is more developed; it is very varied, as it includes interviewing and examining candidates for baptism and admission to the catechumenate, constant itineration among the schools and churches, training schoolmasters and catechists from whom the future ministry will be recruited, forming church councils for each group of villages, producing native Christian literature, and dealing with the endless demands of a growing work. The pastoral districts are those parts of the country where the influence of Christianity is now dominant. These districts are divided into pastorates each under its own African clergyman. The whole work centres round a European station and is superintended by a missionary who acts as rural dean of the district. To be in such a district is to realize that missionary work is not finished when a country has been evangelized; native clergy and teachers usually need help and supervision, at least for a generation, and the work of a Mission in its later stages is immeasurably more difficult and more com-

plex than in its beginning, and certainly not less necessary. Everywhere the work stands incomplete. In every direction we are faced by magnificent possibilities, but we are unable to take advantage of the great opportunity, baffled by sheer lack of men and means.

As in the early days of the Mission, so now, the call is for men and women of diverse and great gifts, full of faith and power, sent and supported by the home Church for the building up of the Body of Christ and establishing His Kingdom in Central Africa.

APPENDIX I

THE MISSIONARY EXHIBITION

Hints to Stewards

A Missionary Exhibition has come to be recognized as one of the most effective means of helping people at home to understand the world-wide work of the Church.

The challenge of a thousand millions of non-Christians in the world to-day may well startle us. When our Lord commanded His disciples to "preach the Gospel to every creature," He committed to His Church the most gigantic task the world has ever heard of, yet surely He intended that His people should seriously undertake it. The task is tremendous, but not impossible.

There can be no question that the Church has ample resources of men, of women, and of money; yet to-day the work is crippled by an inadequate staff and lack of funds. Thousands of Christians do not know how much the world needs Christ, nor do they realize His longing after the multitudes. They do not know of the splendid spiritual and social results of missionary work, of the marvellous opportunities of the present hour. Consequently, they are taking no share in the work committed to the whole Church, a work so great that it needs the active co-operation of every member.

The aim of the exhibition may be briefly summed up under three heads :—

To *interest* those who do not believe in foreign missions, or are indifferent to the primary duty of the Church.

To *instruct* those who already have some interest in the subject and are taking some share in the work. In the exhibition they will find much to encourage them and to lead them to fresh effort.

To *inspire* Christian people with a stronger desire and keener enthusiasm for the evangelization of the world.

The exhibition hall is divided into a number of courts or sections, each representing a different country, and filled with curios illustrating its religious and social customs. The exhibition can only give a faint suggestion of the immense extent of the mission field, but a walk through the courts will show something of the need of the nations.

Short talks of ten to twelve minutes are given at intervals in the various courts by missionaries from the field, and in this way life and work abroad are brought vividly before the visitors. These talks are supplemented from time to time by lectures and scenes in costume in various side rooms.

The stewards comprise the main body of exhibition workers, and on them rests much of the responsibility for the success of the effort. Their duties are very varied, and men and women living in the district who are willing to help whole-heartedly will have

little difficulty in finding a niche. Large numbers are needed as court stewards; some as wearers of foreign costumes; others will be invaluable as voluntary helpers in the refreshment department or at the stalls; while for the general stewards there are such duties as door-keeping and ticket-selling.

Whatever his special function, the steward is engaged in a definite piece of missionary work, and such work calls for a humble, prayerful spirit, and for careful preparation.

The ideal steward throws himself or herself heart and soul into the exhibition, and during the months of preparation uses every opportunity of increasing his own missionary knowledge that he may be able to pass it on to others. He will want to be quite clear as to the reason for foreign missions, and to know something of fundamental missionary principles, so that he may be ready to meet stock objections, and to answer those who tell him that Hinduism and Mohammedanism are better suited to some races than Christianity. More than this, the ideal steward recognizes the greatness of his privilege—that he is called to be a worker together with God, and seeks from Him the spiritual preparation which is essential.

The earnestness of the stewards will sometimes make a deeper impression on the casual or thoughtless visitor than anything else in the exhibition.

From what has been said it will be clear that if its purpose is to be realized, the

exhibition from first to last must be regarded as a spiritual effort. There is need for the best organization and the most carefully prepared stewards, but above and through all for the power of the Holy Spirit to touch hearts, inspiring to new and deeper service. How may we have the atmosphere in which the Holy Spirit can work? Is not earnest, persevering, expectant prayer the secret? The call comes to all who are taking part in the exhibition to put prayer in the forefront of their preparation.

A card containing a prayer for the exhibition will be issued, and every steward and helper is asked to procure one for personal use, and to pass copies on to invalids and others, who can share in this most real service of intercession if debarred from other forms of active co-operation. The C.M.S. Cycle of Prayer is also recommended for regular use. During the exhibition there will be opportunities for united intercession in the churches, in the main hall of the exhibition each evening, in the prayer room, and at the daily prayer meeting, that so, not only on the exhibition while it is in progress, but also on the lands represented, and on the Church throughout the world, may come the blessing of Him Who said: "All things, whatsoever ye shall ask in prayer, believing, ye shall receive."

"Expect great things *from* God;
Attempt great things *for* God."

APPENDIX II

TOPICS FOR STUDY

CHAPTER I

Object

To see the importance of Uganda as a key to Central Africa.

Topics

1. Have a good map to show the position of Uganda, and discuss the altitude, climate, and produce.

2. Picture the Baganda (men and women) and describe their life and occupations. What are the points which make the Baganda worth winning?

3. What has attracted men to Uganda? Do you consider that the coming of the white man is desirable or otherwise from the point of view of the Baganda?

CHAPTER II

Object

To discover what "darkest Africa" really meant.

Topics

1. Picture the religious customs as seen and practised by the Baganda (i) man (ii) woman (iii) child. In what lay the power of the priests?

2. Describe in short what Islam has done for Central Africa. Why has it spread more rapidly than Christianity?

3. How would you answer the objection, "The heathen are all right as they are"? What facts mentioned in these chapters supply the most striking answer?

CHAPTER III

Object

To understand what pioneer work involved.

Topics

1. Make a chart, or list, of the dates and facts of this period. Let all members do this.

2. What was the type of men needed for Uganda, and why were such qualifications necessary?

3. Mention some of the outstanding pioneers and their contribution to the saving of Uganda.

CHAPTER IV

Object

To realize what the uplift of a nation means.

Topics

1. What "first things" are mentioned in this chapter? What did they mean to the Uganda Church?

2. What signs of life, health, and power can you find in the missionary work of this period?

3. "What is the good of converting these Baganda? They are no better than they were before." Discuss this from the story of converts mentioned.

CHAPTER V

Object

To watch the extension of the Church.

Topics

1. "A Missionary Church": what does this involve (a) for Africa, (b) for England?

2. Add names and facts to map and chart. Describe one of the missionary districts; if you were a missionary what would be your plan of campaign and your day's work?

3. Do you agree with Pilkington that the African is the best evangelist for his own countrymen? Give your reasons.

CHAPTER VI

Object

To realize what Christianity can accomplish through men and women.

Topics

1. What has Christianity done for Uganda, (a) socially, (b) politically?

2. Describe the different kinds of work in the three "districts."

3. "There is a unique opportunity in the schools." Discuss this.

4. How are you going to win for Uganda the interest of (a) the doctor, (b) the nurse, (c) the layman, (d) the young woman?

(Typed "Helps" on these Topics may be obtained from the Study Department, C. M. House, Salisbury Square, E.C. 4. Price 2d. net.)

Newnham, Cowell & Gripper, Ltd., 75, Chiswell Street, E.C. 1.

To keep up to date in your missionary knowledge read a missionary magazine

C.M.S. MAGAZINES

The Church Missionary Review
Published Quarterly on March 10, June 10, September 10, and December 10
Price 1/- per quarter, by post 1/2. Annual Subscription (prepaid) 4/-

The C.M.S. Gleaner (THE POPULAR MAGAZINE, with foreign and home news)
Published Monthly
Price 2d., by post 3d. Annual Subscription 3/-

Mercy and Truth (Medical Missions)
Published Monthly
Price 1d., by post 2d. Annual Subscription 2/-

Awake! (for adolescents, and artisan parishes)
Published Monthly
Price ½d., by post 1d. Annual Subscription 1/-

The Round World (for young people)
Published Monthly
Price 1d., by post 1½d. Annual Subscription 1/6

Orders for the above periodicals should be addressed to the Manager, Publishing Department, C.M. House, Salisbury Square, London, E.C. 4.
Specimen copies may be had free of charge on application.

Price 6d. Net